

he had scourged Jesus, he delivered him to be crucified." And, "Then did they spit in his face and buffeted him, and others smote him with the palms of their hands."

Concerning the manner of his death the Psalmist says, "The assembly of the wicked have enclosed me; they pierced my hands and my feet." This is remarkable, because the punishment by crucifixion was not known among the Jews at that time.

Isaiah says, "And he was numbered with the transgressors." His death between the two thieves is familiar to all. The Psalmist says, "All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him." Matthew says, "Likewise also the chief priests, mocking him, with the scribes and elders, said, He saved others; himself he cannot save. He trusted in God: let him deliver him now, if he will have him: for he said, I am the Son of God." In the 49th Psalm it is written, "They gave me also gall for my meat, and in my thirst, they gave me vinegar to drink." In the 27th chapter of Matthew it is written, "And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink, mingled with gall."

Again in the 22nd Psalm it is written, "They part my garments among them, and cast lots upon my vesture." And John says, "Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat, now the coat was without seam, woven from the top thru-out. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled." The violent death of Christ was foretold by Isaiah, who in the 53 chapter says, "For he was cut out of the land of the living." Zechariah says, "And they shall look upon me whom they have pierced." And John says, "But one of the soldiers with a spear pierced his side." Again Isaiah says, "And he made his grave with the wicked, and with the rich in his death." And Matthew says, "When the veeen was come, there came a rich man, named Joseph * * and begged the body of Jesus, and laid it in his own new tomb."

The Messiah was not to see corruption, for it is written, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption." After citing this passage, Peter says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us until this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." Acts 2:29-31.

Striking as are the passages that have been given in their application to Christ, while many of them, if not applied to him, would seem to mean nothing, they are yet far from giving the whole weight of the argument in favor of Christ's divinity; for not only were the circumstances of his life and death minutely pointed out, but his offices were also described. In Deuteronomy the Lord says to Moses, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I command him." Peter expressly quotes this in Acts 3, as fulfilled by Christ. In the 110th Psalm we read, "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchisedek." And, Paul, speaking of Christ in Hebrews says, "Called of God a high priest after the order of Melchisedek. "His kingship was heralded by the psalmist who says, "Yet have I set my king upon my holy hill of Zion." And Paul says, "For he must reign till he hath put all enemies under his feet." The nature of this kingdom is to be not of military power, but of peace. Isaiah says, "For unto us a child is born: unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end." And Micah says, "And they shall beat their swords into plow-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Just how nearly Christ's kingdom is at present established upon earth may be judged by the condition of nations and the feeling of our own nation of the need of a larger standing army.

The kingdom of Christ was also to include the Gentiles. "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth," says Isaiah. And our work is to carry this light to the ends of the earth.

The three great offices—prophet, priest and king united in one person made many of the prophecies appear to be incompatible, so much so that it must have seemed beforehand impossible for them to be fulfilled, and must have caused a great deal of perplexity in the minds of those who were unwilling to receive the word of God and rest on it by simple faith. Before their fulfillment they could scarcely be reconciled, and yet the demands made by the converging prophecies have all been fully met in Christ. We must observe further that these prophecies were not fulfilled by human contrivance, for the enemies of Christ, far more than his friends, contributed to that fulfillment. In Acts 13, Paul says, "They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning him." It was they that smote him, and hung him on a tree, and parted his garments among them, and pierced

his side. Thus as we look at prophecy we shall see the fullest reason to believe that "the prophecy came not in old time by the will of man, but that holy men of God spake as they were moved by the Holy Ghost."

I can conclude no better than in the words of Mark Hopkins, by adding as a beautiful instance of the consistency of all Scripture, "that the magnificent pictures of the prophets, respecting a state of future blessedness on earth, are just such as would be realized by the entire prevalence of Christianity, and by nothing else. These pictures are not drawn at random or in general terms. They are precise and definite. They represent a state of peace and purity and love of high social enjoyment and of universal prosperity. And it is only by the prevalence of Christianity that such a state of things can be realized. Let this become universally prevalent, not in its form only, but in its spirit, and then nation would no more lift up sword against nation, neither would they learn war any more; then the wolf also would dwell with the lamb, and the leopard lie down with the kid; then would the wilderness and solitary place be glad for them, and the desert rejoice; then instead of the thorn would come up the fir-tree, and instead of the brier would come up the myrtle tree; then would the inhabitants of the rocks sing, and shout from the tops of the mountains; the people would be all righteous, and inherit the land forever."

Red Cross Relief for the Reconcentrado Orphans of Cuba

It is estimated that a part of the debris of the terrible war that has so long been waged in Cuba consists of some 50,000 destitute orphan children of reconcentrados who have in the last few years died of starvation and want.

These children are scattered thru nearly every city and town which had been of sufficient size and importance to receive the driven-out country people. They are not children of low or doubtful origin, many are of the best of Cuban families. The reconcentrados were largely the country people of property—farmers, small planters. They were driven by Weyler into the towns and cities, not because they had not, but because they had something, and it was suspected that they supported the insurgent bands by supplying them with provisions and money. The fathers were killed or joined the Cuban army and disappeared. The mothers are dead.

Almost every living child among them represents the sacrifice of a heroic mother. When there was little food the mother went without and died. The children ate and lived.

The Cubans are not responsible for the destitution of these poor children. When the starving reconcentrados were driven into the towns, the residents divided food and clothing with them, and then divided again and again; but there was a point at which they had to stop giving. They had children